

The Latter-Day Saints'

MILLENNIAL STAR.

OF THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—REV. II. 7.

No. 6.

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VOL. XI.

BUILDING OF THE TEMPLE AT JERUSALEM.

Concluded from our last.

If it is asked why has not Judaism preached against Christianity, when Christianity has, for 1800 years, been incessantly preaching against Judaism, the answer is this: Our cause is in greater hands; in good time, the Lord will open the eyes of all who would confer on a mortal the attributes of His divinity; he will give to the world the unmistakeable evidence that He alone is the Great Redeemer, and that salvation is alone with Him. Our unwillingness to preach against Christianity grows out of the fact, that in pulling down the land-marks of that faith, we should endanger many of our own cherished principles and doctrines; and although disbelieving the divine attributes claimed for Jesus of Nazareth, we could not deny or reject His principles, for they were our principles, and He always avowed the faith which we avow.

Without wishing to unsettle any of the principles which sustain the Christian religion, we have asked what would be the effect of separating from the character of Jesus of Nazareth the divine characteristics claimed for Him? The world would become Unitarian Christians, and we are the head of the Unitarians; men would openly become converts to that belief with sincerity, as their hearts would be thereby released from harassing and perplexing doubts; and Christianity would still be Christianity, in all its high moral attributes. There is enough in the character of Jesus to give to Him a rank among the highest practical moralists, divested of all faith in His divine attributes; more, much more than in the character of Mahomet, who claimed none of those attributes. Jesus declared that "God was a Spirit, and those who worshipped Him must worship Him in spirit and truth;" we declare no more.

We must watch these changes closely as they occur; whatever doubts may shake the faith of Christianity, those doubts can never reach us—we are now as we ever have been, as we ever hope to be, one God, one faith, one people. We have no mysteries, no revelations which are not natural and reasonable. In this position we have stood for ages, and it is a platform which will endure for ever, and on which all religions can stand. We must seek, however, to take advantage of the times and the changes throughout the world, as they may relate to our temporal prosperity. We cannot at this moment tell what important results may grow out of this permission to build a magnificent Synagogue in Jerusalem. One right conferred, one prejudice removed, leads to the enjoyment of other rights, to the removal of other prejudices, and finally the nation begins to lift up its head; education completes the great work; and the Jews of Jerusalem, the great defenders and expounders of the law, become enlightened and liberal citizens, qualified to be intrusted with higher powers.

Let us not believe that, although our faith is admitted to have a divine origin, salvation is for the Jews exclusively. Salvation for the Gentiles is equally included; He who made the whole earth will protect all the children in it. We are the altar of the sanctuary, on which it is said, a fire shall burn which never shall be extinct; but that fire shall animate and revive all creation alike—the Gentile shall stand before its light, and rejoice in the warmth which it imparts. Had it not been for Christianity and Mahometanism, which sprung up upon the ruins of our nation, and raised aloft our prostrate banner, Paganism would still have flourished; every god would have been worshipped but the true and living One; the heathen would have triumphed at this very day, and all would have been darkness and desolation. From among a few of our own people God raised up a new sect, which with the descendants of Joshua maintained in part his divine attributes, and did not surrender his divine precepts. This intermediate power, though intolerant and persecuting, has still stood between us and utter destruction, and now eight millions of the chosen people—the same people who were at Sinai, at Babylon, and at Zion, stand forth in the presence of all the earth, the miracle of God's Providence; and Christian and Mussulman will march before them in the great advent of the restoration, surrendering their trust, giving up their guardianship, and crying aloud with our great prophet, "prepare ye the way of the Lord; make straight in the desert a highway for our God," and this advanced guard will bear on their banner, as they pass beneath the triple walls of Jerusalem, that verse from scripture which has ever been our guide, "Yet I am the Lord thy God from the land of Egypt, and thou shalt know no God but me: *for there is no Saviour beside me.*" Oh, children of Israel, you know not the great destiny which is in store for you! Study to deserve it, study to meet it, and to merit it by the practice of many virtues, by toleration and good faith, mercy, charity, and forgiveness.

The world calls us a proud people. If there is a nobility on earth; if pure and unadulterated blood, descending from such ancestors as Abraham, Isaac, and Jacob, Moses, David, and Solomon, which courses through our veins, gives us a claim to a national distinction, we have a right to be proud of such ancestry; but that pride should be limited to imitating their wisdom, and cultivating among ourselves that nationality which alone embraces the elements of our restoration. The designs of the Almighty are brought about by human agency; He inclines the hearts of men to execute His great purposes on earth; wars, revolutions, changes in the political world, the dismemberment of nations, the downfall of kings, the elevation of the people, the light of knowledge, the march of science and the triumph of liberal opinions, are all His work, through his inscrutable decrees.

This permission to lay a corner-stone once more in Jerusalem, to erect a magnificent temple to His honour and to His worship, by His ancient and faithful people, and which we are this day called upon to aid, is another great sign of His divine power and will, foreshadowing the great promises hereafter—the assurances that we shall yet be independent, and worship Him on Zion in freedom and tranquillity.

But I have often heard my co-religionarians say, painfully heard them say, that the promises of restoration, though repeatedly made, are surrounded with many difficulties; that the land so remote would never repay the sacrifices in reassembling the people from the four quarters of the earth; and that when assembled, bringing them with the languages and usages of many countries, it would be greatly embarrassing to organize the government, and we should be subjected to neighbouring wars and internal difficulties—in short, that we were content with our present condition, and required no change. Such sentiments I know do prevail, but not among all; it is the fruit of toleration, of comfort, of ease, of wealth; but there are hearts which are yet to be touched with the pure love of liberty, and hands strong enough and willing enough to strike a blow for that liberty, when the time arrives. But the work is not to be accomplished by us; our will, our wishes, our doubts, and our scruples, are empty and evanescent; there is a higher power, and a stronger arm, which will direct the movements of the great advent, which will shew us the path; our cloud by day and our pillar by night. Are we not His chosen people, has He not blessed us, when shadowed beneath his protecting mantle, and punished when we sinned, separated and dispersed us when we forgot His holy ordinances, and do we not await His promises of final national regeneration? How can we

doubt the future, in contemplating the past? Has He not said, "I will settle you after your *old estates*, and will *do better* for you than at your *beginning*, and you shall know that I am the Lord?" Has He not said, "for I will take you from among the heathen, and gather you from all countries, and will bring you into your *own land*?" But you shrink from the desolation of Judea, and fear that the land will for ever wither under its ancient curse. Even there we have been anticipated by the mercy of divine forgiveness. "I will multiply the fruit of the tree, and the increase of the field, that ye shall receive *no more* reproach of famine, and they shall say, this land that *was* desolate is become like the garden of Eden; I the Lord have spoken it, and I *will* do it." Shall we ourselves become infidels, and doubt the promises of the Almighty? God forbid. Let us therefore prepare for that great change, which will fill the whole world with wonder and astonishment. Other nations, in breaking the yolk of the oppressors, and becoming rulers in their own land, bring with them their national characteristics. An ignorant people cannot make an enlightened government; but when the trumpet sounds for us on Zion, every country on earth will give up its great men among the Jewish people, and a combination of talent, wealth, enterprise, learning, skill, energy and bravery will be collected in Palestine, with all the lights of science and civilization, and once more elevate those laws which Moses had consecrated to liberty and republican forms of government. Let us commence the great work, and leave its consummation to our great Shepherd and Redeemer.

I hope you will agree with me, that it is a privilege to be permitted to contribute our mite to the erection of this great Synagogue, near the site of the temple, that all Israel should aid in its completion. It will possess one advantage—it will be orthodox. The Jewish religion should never change its original form or type. Reforms create schisms, and promote divisions, beside impairing the unity of our faith. Religion is of the heart; there must be the seat of devotion; forms and ceremonies are all empty without sincere piety.

I must confess that I should like to see some changes in our ritual and ceremonies: while admiring the beauty and sublimity of the Hebrew language, I should still be gratified, if we could introduce in our prayers a portion of the language of the country, in order that we may better comprehend the great responsibilities of our faith. We might also curtail many repetitions, and introduce some beneficial changes; but where are the limitations and boundaries to these reforms, when we once introduce the pruning knife? Where is our authority to change or modify those forms and ceremonies, the native purity of our faith, which we have sustained for four thousand years through the severest sufferings and privations? There are great dangers in all innovations on an established religion; and it is preferable to pursue the plain beaten paths so long adopted by our ancestors, than to venture upon unexplored regions, and carry out reforms, which finally efface the landmarks of our ancient faith. Yet if this is pursued by other congregations, we shall be gratified to know, that there is one congregation in Jerusalem, which will never change its ancient laws and customs; and therefore we can more cheerfully and more liberally extend our aid in the erection of this new Synagogue, under the conviction that it will be founded on a rock which will last for ages. The accommodations to the pious, which a new and extensive place of worship will afford, will attract a greater number of our people to Jerusalem from the surrounding countries. Admonished by the signs of the times, and by the expectation of important events, we find the aged Jews with some little means, coming down the Danube, from the Red Sea, and over the mountains of Circassia, journeying toward Jerusalem, there in holy meditation and prayer, to spend the remnant of their days, and to sit under the wall of the temple, and pray for the peace of Israel, and when they die surrounded by the learned and pious, to be buried in the consecrated earth, near the ashes of the great prophets, the sublime psalmist, and the illustrious of our fathers and ancestors. If there is any consolation in the last hours of life among the truly pious of our faith, it is in knowing that they are to be buried under the shadow of Mount Zion; to be near when the trumpet shall arouse the quick and the dead, at the day of Great Atonement. I never hear the name of Jerusalem, without thinking of that mighty man, whose consecrated fingers struck the wires of his ravishing harp, and gave alarm to the hosts of Heaven—that beloved of God, that warrior, poet,

king—stern in his friendships, sublime in his orisons, he whose whole heart melted in his love and adoration of the Lord—the good, the great, the illustrious David. Who can read his Psalms without feeling all the pride of religious faith in knowing that he too was a Jew? What a privilege it is to stand by his tomb—what a blessing to lie near him even in death!

I have said that the building of this new Synagogue in Jerusalem would be considered, throughout the world, as a remarkable sign, particularly among a people, who, though separated and dispersed in the four quarters of the world, are united by the most extraordinary bonds of sympathy; like the magnetic shock, it reaches every extremity, like the flash of electricity which conveys intelligence in every direction, the Jews will hear of it and will see the hand writing on the wall. We have been preserved miraculously for great and startling events; God's dealings with his people have been most wonderful; we have passed through the promised punishments; shall we not enjoy the promised blessings? When and how this great advent is to be brought about, is still in the heart and hand of that great Spirit, who depresses and raises up, who breaks down thrones and elevates the oppressed and persecuted; as the great French historian has said, "Providence moves through time, as the gods of Homer through space—it makes a step, and ages roll away."—To the Christian world, which has a common origin with us, and still clings to the Jewish nation as the favoured and chosen people of God, this little expressive sign will not be without its impression—it is one blast of that silver trumpet, which at the dawn of day was sounded from the eastern portals of our temple. Here is the Church of the Holy Sepulchre, in which Christians offer up their pious orisons to the memory of him, who, while on earth, deserved all that the best feelings of the heart could bestow; there the minarets of the mosque of Omar, built on the site of our temple; and there, in simple grandeur, in one corner of Mount Zion, is the new Synagogue of the Jews—the parent and his children, all were happy on the same spot, all wafting the orisons to that Heaven where sits in divine majesty the Lord of Hosts and the God of Israel.

It is not the least curious in the erection of this new edifice in Jerusalem, that we can direct the builders to the spot where all the materials of Herod's temple yet lie in silent grandeur. Beneath the mosque of El' Aksa, the great chambers, the immense granite pillars, the magnificent marble columns with exquisitely carved tops and bases, the richly ornamented gates, the reservoirs still filled with water, in which the Priests and Levites bathed, are at this day to be found, not crumbling in ruins, but erect and majestic, and have been explored within the last two years by one of our people, now a resident of this city, proving, beyond doubt, the error of that prediction, which declared that not one stone of that temple shall stand upon another. At this particular crisis of affairs in Europe, this small sign will arouse the Jews in every direction. They have been busy amid these revolutions. It was not to be expected that a people of their literary, political, and commercial influence—the bankers of Europe, the merchants of England, the statesmen of France, the philosophers of Germany, the agriculturists of Poland, the poets of Italy, the artists, mechanics and soldiers everywhere, could see these mighty events developing themselves on the Continent, without participating actively in their progress and results. They too will hear the distant sound of that trumpet, whose notes will float around the horizon, and will know who is moving in the great work.

The laying of the corner-stone of the new temple will attract an immense number of the faithful to Jerusalem to witness the ceremony; it will not be built as the old one, on the return of our people from Babylon, with the sword in one hand and the trowel in the other. The building and the builders will be protected and assisted by all religious denominations. For many years I have cherished the hope that I might have it in my power to visit the Holy City—that my country would enable me to say to my people, with the prophet Isaiah, "Hail to the land shadowing with wings, which lies beyond the ruins of Ethiopia, which sendeth ambassadors by sea in vessels of bulrushes," hail to the house of the Jew as well as the Gentile.

It would be to me the proudest day of my life, if I could be present at laying the corner-stone of the new temple of Jerusalem—if I could realise all the associations which spring from the spot where Daniel and Solomon lived—where Isaiah prophesied, and where Maccabees conquered.

Friends and brethren, will you not contribute a small portion of that wealth which God has blessed you with, to aid in the erection of the new building on Zion? Will you not assist our poor brethren in Jerusalem, who are looking to you for aid in this interesting project? Will you not give a trifle, that you might have the gratification of saying, "I assisted to erect this edifice dedicated to the Most High in his own—his cherished city of Jerusalem?" I know you will: when was an appeal made to the charitable feelings of the Jew to aid his brethren, that it was not cheerfully, liberally responded to? All have an interest, an inheritance in Jerusalem; Jew and Gentile; all expect to unite in pious zeal, in holy charity, in mutual forgiveness, on that day, when the nation is to be gathered together.—The honored messenger, now here, the Rabbi Echiel Cohen, who is to convey the fruits of your bounty to the Holy Land, will be, I hope, enabled to say, "I met my people in the western world, with hands that had hearts in them—who felt and who prayed for the peace of Jerusalem, who gave me the gold of Ophir, as we gave Solomon of blessed memory to erect the temple which yet lives in our hearts, and the prayers and the blessings of the faithful await them." Send him not away to the banks of the Jordan without purse and without scrip. Let us give our mite, no matter how small. I know full well, my friends, how many claims you have upon your bounty—strong and natural ones; engraft this one upon the rest; you will not feel its pressure; but it will be to you a grateful, pleasing remembrance, that when this contemplated edifice is completed, that you have had an interest in its erection, and your names will be impressed upon the hearts of a people whose lives are devoted to piety, and whose prayers are offered for our temporal happiness and eternal salvation.

REPLY TO A PAMPHLET, PRINTED IN GLASGOW, ENTITLED
"REMARKS ON MORMONISM,"

Said to be printed with the approbation of Clergymen of different denominations.

"He that speaketh lies shall perish."—Prov. xix, 9.

Among the numerous productions which have, for the last nineteen years been circulated against the doctrine believed and taught by the Saints, it seems that another pamphlet has been palmed upon the world by some unknown author, who was ashamed to have his name appear in connexion with his own glaring misrepresentations.

As this secret author, in the first page of his pamphlet, has used no arguments, therefore there are none to answer; instead of arguments he seems very much inclined to apply to the Saints and their doctrine such phrases as the following, viz.: "absurd notions"—"a gross, a stupid, and an unphilosophical fraud"—"delusion"—"grovelling sensualism of Mormonism"—"clumsy and inartistic imposition"—"Atheism and blasphemy"—"fanatical followers"—"weak dupes," &c. Very polite terms, Mr. Author! Genteel epithets! Doubtless the "clergymen of different denominations" must feel themselves highly honoured in approbating such irresistible logic!

On the second page of the "*Remarks*," a violent attack is made upon the Book of Doctrine and Covenants, and Book of Mormon. The author condemns the revelations given through Mr. Smith, because he supposes they originated in selfishness. One of the extracts to which he refers reads thus:—"Therefore let no man among you (for this commandment is unto all the faithful who are called of God in the church unto the ministry), from this hour take purse or scrip, that goeth forth to proclaim this gospel of the kingdom. Behold, I send you out to reprove the world of all their unrighteous deeds, and to teach them of a judgment which is to come. And whoso receiveth you, there will I be also, for I will go before your face: I will be on your right hand and on your left, and my spirit shall be in your hearts, and my angels round about you to bear you up."

"Whoso receiveth you receiveth me, and the same will feed you, and clothe you, and give you money. And he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward; and he that doeth not these things is not my dis-

ciple; and by this you may know my disciples. He that receiveth you not, go away from him alone by yourselves, and cleanse your feet even with water, pure water, whether in heat or in cold, and bear testimony of it unto your father which is in heaven, and return not again unto that man. And in whatsoever village or city ye enter, do likewise. Nevertheless search diligently and spare not; and wo unto that house, or that village or city that rejecteth you, or your words, or testimony concerning me. Wo, I say again, unto that house, or that village or city that rejecteth you, or your words, or your testimony of me; for I, the Almighty, have laid my hands upon the nations, to scourge them for their wickedness; and plagues shall go forth, and they shall not be taken from the earth, until I have completed my work which shall be cut short in righteousness."

Now we ask the candid reader to compare the foregoing with the commands which Jesus gave to his apostles in ancient days, as recorded in the tenth chapter of Matthew, and he will find a striking analogy between them. A blessing was to attend those who administered to their necessities, while a heavy curse, greater than that which Sodom should receive in the judgment day, was to befall those who would not "receive them nor hear their words." Is it not equally certain that similar blessings or cursings will be apportioned to those who receive or reject the servants of God in any age in which they may be sent? We leave it with our readers to judge whether it is more selfish to travel from city to city, without purse or scrip, trusting in God and to the charity of a cold-hearted covetous generation, than it is to settle down in one place and hire out to preach for a good fat salary of some thousands per year like many modern clergymen.

Mr. Smith is called by this writer an "avaricious impostor," because he obtained a revelation requiring the Saints to contribute a certain portion of their property to build a house unto the Lord, and for other public purposes. But, we ask, Was Joseph, in Egypt, an "avaricious impostor," because he gathered up all the money, cattle, horses, and property in Egypt, and afterwards made a standing law that all the people should pay one-fifth part of all their annual increase. Was Melchisedec an "avaricious impostor," because he received tithes from Abraham? Was Moses an "avaricious impostor," because he received a revelation requiring all Israel to pay their annual tithes for the support of the Levitical priesthood, who officiated at the temple? Were the ancient apostles "avaricious impostors," because "*as many as were possessors of lands or houses sold them and brought the prices of the things which were sold, and laid them down at the apostles' feet.*"—Acts iv. 34 and 35.

This author next says that "Smith produces many revelations confirming of his headship in the church—that God would reveal his secrets to him only, and to no one else." This, sir, is a glaring misrepresentation: there is nothing in the Book of Covenants that limits the spirit of revelation to Mr. Smith only. The whole tenor of that book goes to show that every faithful person may receive revelation, in a greater or less degree. It is true, Mr. Smith, like Moses, was appointed the only revelator to the church, but this did not prohibit individuals from obtaining revelations for their own personal benefit, though they had no authority to obtain revelations to govern and direct others, or to control the church in its belief: this alone was confined to Mr. Smith, and to such as should be appointed to the same office. The seventy elders of Israel could prophesy and receive revelations in the days of Moses, but we are not aware that they were authorized to obtain laws or commandments for the government of Israel, or to write revelations to control their faith; this appertained to Moses and to such only as were appointed to that authority. Hence the Lord said, "If there be a prophet among you, I, the Lord, will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all mine house? With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold."—Numbers, xii.

This logical author seems to think that Mr. Smith could not possibly translate the Book of Mormon by the means of the "Urim and Thummim," which was before prepared, (which he contemptuously styles "Moroni's spectacles,") and at the same time translate by a power from on high. But we ask, when Aaron received the sentence of judgment through the "Urim and Thummim," will you not admit that he received it by a power from on high? Did ever any inspired man ancient-

ly receive a revelation through this sacred instrument, that was not given by a power from on high. This ignorant author finds fault with the prophet Moroni because he had written his record, according to his knowledge, in the Egyptian characters. How would he have him write, if not according to his knowledge? Must a prophet write the revelations of God in characters or letters of which he has no knowledge? Every prophet that has ever written a revelation or vision, has written it according to his knowledge. Luke, in writing his history of the doings and sayings of Jesus, wrote according to his memory, at the same time having the Holy Ghost to bring all things to his remembrance, whatever was needful to write.—Luke, i, 3. Luke wrote according to his knowledge, and according to his memory, and yet he wrote by the inspiration of the Spirit; and so did the prophet Moroni; and what he wrote he professes to have written by authority, being commanded of God, though he admits the imperfections of the Egyptian hieroglyphics in which he wrote. Every person will admit that some languages have more imperfections than others. The revelations of God are perfect, though they may, like the Book of Mormon, be recorded in an imperfect language; yet, when they are translated by the inspiration of God into a more perfect language, like the English, they will be more perfectly expressed. Moroni, after acknowledging the imperfection of his record, (it being in the Egyptian characters,) says, "if our plates had been sufficiently large, we should have written in Hebrew; but the Hebrew hath been altered by us also; and if we could have written in Hebrew, behold, ye would have had no imperfection in our record." From this we learn that the imperfection of which he speaks did not appertain to the revelations which God had given, but to the language or characters in which they were written.

This author, finding nothing in the Book of Mormon but what is consistent, is at last compelled to invent a barefaced falsehood; and then he endeavours to palm it off upon the public as though it was in that book. He says, that in the Book of Mormon "the Lord is made to say that they (the remnant of the tribe of Joseph, then inhabiting America) are the other sheep which are not of the fold of Israel." Now the Book of Mormon says no such thing: it only represents the Israelites in Ancient America as inhabiting another fold, separate and distinct from the fold occupied by the Jews in Palestine. The word "fold," in the Book of Mormon, has no reference whatever to the *origin* of the sheep, but only to the *place* they inhabited. That there are more folds than one, and that the word fold means place, is evident from Jeremiah, xxiii, 3, which reads thus: "And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their FOLDS."

In the next paragraph of your pamphlet you have falsely accused the author of the "Divine Authority" of ranking Joseph Smith with former impostors, and you pretend to quote my words to that effect; but you yourself, and all other persons who have read my tract on "Divine Authority," know that you have grossly misrepresented the same—that your pretended quotation is no where to be found in my tract, but is wholly a production of your own corrupt heart to deceive the public.

The next subject touched upon by this Dunfermline author, is the working of miracles. He seems to think that every person among the Saints, must, immediately upon entering the Church, possess all the promised miraculous gifts, or else, in his estimation, "Joseph Smith is demonstratively proved to be an impostor." But we know of no revelation, either ancient or modern, which says that these miraculous gifts promised, shall be received and exercised the moment one enters the Church. Christ did not say that these signs shall follow the believer the first day nor the first year after they believe in him. If these signs follow the believer at any subsequent period of his life, either at or near the time of his first entering the Church, or years afterwards, it would prove the promises true, and the message to be of God. Therefore if all the Dunfermline Saints (who are yet in their infancy in the Church) have not attained a full measure of all the gifts of the gospel, they need not be discouraged by their enemies, there is time enough yet to receive many blessings, and for all the promises of Jesus to be fulfilled. Thousands, since the rise of this Church, have been healed, both in the Church and out of it; inasmuch that our enemies have been astonished, and have sought to impute these miracles to some other power than that of God. Therefore if miracles be a

proof that this Church is of God, we have an abundance of evidence—in the blind seeing; the deaf hearing; the dumb speaking; the lame walking; the sick recovering, and in the copious manifestations of the power of God. As the Saints increase in faith, in knowledge, and in holiness, these miraculous gifts will increase in their midst, and all the believers in Christ will realise all the blessings promised, and shall eventually be armed with righteousness, and with the power of God in great glory; while all liars, and wicked, corrupt, and adulterous sign-seekers shall perish off the earth, and be thrust down to hell.

On the fourth page of this Dumfermline tract, the author charges one of the Saints in that vicinity of preaching contrary to the doctrines contained in our books, but when the candid reader reflects upon his numerous misrepresentations in many other instances, he will know how far to put confidence in this charge.

On the same page, this sage philosopher says that, "*it is one of the established laws of optics, that no mortal eye can, by any possibility, see a spirit.*" Will this very wise author be so kind as to inform the public by whom this "*law of optics*" was discovered, and by what process of reason and demonstration it became an "*established law*?" Have any of our great modern opticians analyzed a spirit and ascertained its incapacities of reflecting light, so as to effect the optic nerve of the eye? We are bold to assert that such a law of optics never was discovered; and no work on optics, either of ancient or modern times, demonstrates or establishes such a law. Were those three personages spirits who took dinner with Abraham, and afterwards walked with him quite a distance towards Sodom? or did Abraham see them with his mortal eyes? If he did not see them *with* his mortal eyes, we have good reason to suppose that he saw them *through* his mortal eyes as instruments; (all parts of the mortal body are only instruments by which the spirit of man sees, hears, feels, &c.) Abraham does not appear to have been in a vision or a sleep at the time, but apparently enjoyed the exercise of all his senses as at other times, yet one of these personages with whom he conversed the most, was the Lord, whom we all acknowledge to be a spirit. Although we disagree with this author in regard to the spiritual man not being capable of seeing a spirit through his natural eyes, or the eyes of his body, yet we believe in the testimony of Jesus, that "No man (that is *natural* man) hath seen God at any time." The spiritual man may see God even through the *natural* eyes, or the eyes of his body, like Abraham—like Jacob—like Moses. While the natural man, or the man who is not born of God, has not this privilege, not that it is impossible and contrary to the "*laws of optics*," but that it is contrary to the mind of God that such a man should see him and live. This deceptive writer says, the book of Nephi (chapter xiii.) speaks of *nine* persons being caught up into heaven, but if he will read the chapter again, he will find that it speaks of but *three* instead of *nine*, who were so caught up.

(To be continued.)

WHO HAS AUTHORITY TO BAPTIZE?

30, James's Street, Southampton, Feb. 27, 1849.

My Dear Friend,—I duly received yours on the 24th, agreeably with my promise, I hastily answer, in the midst of pressing business, so please excuse the brevity of my reply.

Having read your letter carefully, and divesting it of extraneous matter, your particular desire is to know "*who is really an authorized person to baptize?*" Before answering this important question, I would remark your letter controverts itself. In the first place, you think from St. Paul's remarks, on the invidious disposition of some, who "*turned the grace of God into lasciviousness,*" and "*preached out of envy;*" by which you infer, that *any person* who knew what Christ's laws were, might take the liberty of enforcing these upon their fellow men, and be perfectly legal in the sight of God, "*whatever their motives might be.*" Again, without hesitation you affirm, that after discovering in the scriptures that baptism was "*for remission of sins,*" and being anxious to obey that command, your only

difficulty was, to find a person in whom was vested *authority* to officiate! Well, sir, in calm reflection, I perceive from your own letter, that no sooner did light burst upon your mind, enabling you to discover this ordinance of ancient days, than the same light required you to find the *accompaniment* "PRIESTHOOD," which Paul emphatically declares belongs to no man "but *He*, that is *called of God* as was Aaron." Now, sir, taking this for your guide, you perceive Aaron was *called* to his office, and received his *authority* through the inspired servant of God, who, himself, had received authority by *direct communion* with the heavens. Having ascertained this important "*foundation*" of PRIESTHOOD, and reasoning from analogy, you need have no difficulty in knowing who "has really this authority." For, if there are men claiming to be *thus called*, and vested with the PRIESTHOOD of the same order as that conferred upon the Son of God and his immediate disciples, you can easily know whether they are "mere pretenders" like the others or not; as it is written, "they that *do* the will of my heavenly Father will *KNOW* of the doctrine, whether it be of God." The first act which you already admit to be baptism "for the remission of sins." But previous to obeying this sacred and glorious ordinance, every honest man who is searching for truth, when he hears the inspired servant of God, will have the whispering of the still small voice, saying, "this is the way, walk ye in it;" taking the bible for your guide, you must admit that the above is the only means at the disposal of any man. And no one can condemn that which he has never tested, unless he feels disposed to wear the crown Solomon justly awards to him, and one which any of us feel no disposition to possess.

Now, sir, if I were to argue with an infidel, he would at once say, if there is a God who is perfect, and a friend to creation, he must give them laws, which, like himself, must be perfect and unchangeable, and such as not only can be heard and obeyed by all; but at the same time there must be also a *perfect order of administrators*, or confusion would arise, which is contrary to the works of a wise being; for every great object sought, must be gained by a *perfect union and harmony* in every part. And which of the works of God, that are beyond the touch or corruption of mortal man, that does not justify this reasoning? and like stars that glitter in the firmament—

"For ever singing as they shine;
The hand that made us is divine."

The religion of God, or in other words, a system of government given unto man, to enable him to perfectly understand and fulfil the object of his creation, also, must be of divine origin, so *plain*, so *simple*, and so *mighty*, that the simplest of minds can grasp its first laws and observe them; and as the result of obedience, receive such a reward, as will not only establish a perfect conviction in the mind of the obedient, but serve as a stimulus to the possessing of more knowledge, until he has acquired "*all truth*," which he can progressively obtain, by *diligence*, *humility*, and "*perseverance* to the end."

Now, my dear sir, you must at once acknowledge from your extensive acquaintance with the writings of reputed servants of God, that the above was their object, and they were encouraged, again and again, with the hope of one day regaining the presence of the Father and the Son, by their faithful adherence to *laws* and *AUTHORITY*; and although I have said an infidel would reason thus, I do it not to offend you who believe the scriptures, but to shew that an entire unbeliever in revelation would honestly require such for the religion of God; you may then say from my observations, I expect infidels to become followers of Christ; well, I hope they may, for this they assert, and I respond to the assertion, that *modern Christianity* in its *mutilated*, *crooked*, *vague* and *mysterious* "GRANDEUR" is a *hideous monster*, a *terror* to the *ignorant*, a *mint* to the *few*, a *bugbear* to the *many*, a *disgrace* to the *whole*, and the *parent* of *infidelity*; and I would to God that all men knew "the truth as it is in Jesus." Then, oh! then, would that soul-blighting monster, *superstition*, be banished from the earth, taking its place among the things *once* used by Satan, then the bugbear *private opinion*, this *bone of contention*, would be buried, never more to disturb society. These, dear sir, have been used by "the Prince of Darkness" in this old world to advantage, yea, fearfully. I could

almost weep over the ruin effected by these instruments; but my heart is made glad with "*tidings of great joy, to you and all men*," that "*the day-star has arisen*" in such dazzling splendour, that bids fair speedily to dispel the gloom of darkness throughout the earth, and introduce another reign, when infidelity shall be overcome, "when every knee shall bow, [and every tongue confess that Jesus is the Lord," and his ways are one eternal round.

I entreat of you, then, by the title you take, "a searcher after truth," to read the writings of "The Church of Jesus Christ of Latter-day Saints," and when you have opportunity, attentively hear the servants of God, and though in their mein they are *simple* and *poor*, they have become so, "that others through their poverty might become rich," to establish "truth in righteousness," (*for the love of it*) and not for the paltry fading toys of an accursed world, that has engendered bigotry and war, till "the God of Israel" "has decreed a consumption upon the whole earth;" the wisdom of the wise shall be insufficient for this day of vengeance, the earth shall be swept with the besom of destruction, FAMINE! WAR!! and PESTILENCE!!! destructive elements indeed. Thrice happy shall they be who shall escape the same. And now I ask you, sir, before this universal destruction takes place, what is to be expected in the world? The wicked shall become more and more wicked, till they have rendered themselves by deeds of darkness, as unworthy of the mercy of God, as the "antideluvians" or "Sodomites." And by their abominations will not the more virtuous of the universe be as sick of their position, as righteous Lot "whose soul was grieved by their wickedness?" And where shall they look for deliverance if not to heaven? and how can heaven send, or appoint a place of deliverance to men on earth, if not through the voice of God, or the ministry of angels? Who then can say in truth and reason, "there is no necessity for a PROPHET?" or who can prove that JOSEPH was not the man raised up by God to bring this deliverance? (after examining his claims?) If no one can put a negative to these; are they, who have received the priesthood through this channel, (revelation in our own day) not righteously qualified to attend to this, and every other ordinance in the "KINGDOM OF GOD?" That they in concert with the angels of heaven may gather out the righteous, "as wheat into a garner," that ultimately "all things may be gathered together in one in Christ, whether they be in the heavens or on the earth."

Now, my friend, I boldly affirm that there is not to be found under the heavens a man, who has humbly obeyed God's laws by our administrations, that shall say it is false. But, sir, hearken unto this grand truth—scores have been put to death for the truth's sake in this generation, *hundreds* have had their dwellings and goods destroyed before their eyes, and *driven* by ruthless mobs over the wide shelterless prairies of North America, during the inclemency of winter's bleak and consuming blasts, not only barely clothed for such journeying, but even many scarce able to procure the commonest necessities of life; yea, more, many wounded in the defence of their wives and children, have crimsoned the *doasted* land of liberty with their BLOOD; and through these accompanying privations, have filled a premature grave. Yes! many of the feeblest of God's creation have been outraged; many *fair women* and *helpless children* have not escaped the ravages of their persecutors! neither the beauty of *women*, the innocence of *children*, nor the infirmity of *age* has been a preventive; but all have shared alike "the inhumanity of man;" and last, "to test their depth of love for God and truth," have they been called literally "to leave houses and lands," to wander forth by *thousands*, to enter into "the mountains" to escape this sweeping destruction, "for the fullness of the Gentiles has come in," that they may lift up their "standard," offering an asylum to the oppressed of every clime; that they may gather in this place a righteous stock, to again people the earth, when it has been cleansed from its present pollution, and then literally fulfill the grand promise made, throughout various ages, that "the meek should inherit the earth."

I must hasten to a conclusion, I have extended my remarks much more than I intended; but I trust it will not be a charge to your patience without a recompense, I would then add that these noble martyrs for truth, and their surviving re-

latives have given a testimony to God and men, that they not only *know* the truth, but bore their heavy trials with that spirit and disposition that entitle their memory to everlasting respect, and I briefly add my humble moiety of testimony, that I *know* it is the work of God. I *know* that angels visited and conferred on Joseph the Priesthood of God. I *know* that the twelve apostles of this generation are *mighty* and *noble* men, and not only I, but all with yourself, that shall obey God's laws, will also *know* and testify to its truth. I hope then you will go forth now, and render obedience to the law of baptism, by any servant of God in the Church of Jesus Christ of Latter-day Saints, and you shall rejoice and praise God for his goodness. May it be even so, Amen.

Your friend and humble servant,

T. B. H. STENHOUSE.

To Mr. R. Cue.

The Latter-day Saints' Millennial Star.

MARCH 15, 1849.

EMIGRATION.—The ship "Emblem" cleared from this port (Liverpool) for New Orleans, on the 12th inst., having on board about 100 of the "Latter-day Saints." They were destined for California—the land of treasures—the home of the righteous. Elder Robert Deans, from the Edinburgh Conference was appointed their president. We shall not send any more ships loaded with Saints until the latter part of August or the fore part of September. But if any individuals, families, or companies, either in the Church or out of it, wish at any time, to emigrate to New York, Boston, Philadelphia, or any other port in America, and will send their address, names, ages, and deposits of £1 per head, they shall have their berths secured, and be notified by letter what day to be in Liverpool.

LETTERS TO THE EDITOR.

56, St. Peter Street, 2nd Municipality, New Orleans, February 7th, 1849.

Dear Brother,—I take my pen to write a few lines to you, to let you know of our welfare. The Saints are now enjoying good health, and the most of them are in good work yet. This has been, so far, an uncommon warm winter for this place, and business has been very dull. About the 15th of December that much dreaded monster, that walketh in darkness and wasteth at mid-day, (the cholera,) began to show itself, and has laid many thousands prostrate. This frightened many thousands that they immediately left the city; but I told the Saints that the best way was to stand to their post and trust in the God of Israel to protect us, as this was one of the scourges of the last days; and as we had been so highly favoured as to live in the evening of time, the right way for us was to show our faith by our works; and the whole of them showed by their acts they would do so. The air was very badly affected by the epidemic, quite a number of the Saints were attacked, myself among the rest, but we have truly great reason to be thankful to God that our lives were all spared from this calamity, while others were dying upon the right and the left; not more than five or six were saved out of 100 in the charity hospital; take the time together, and part of the time, over 100 died there daily. It has mostly subsided now.

The ship Lord Ashburton arrived here last evening, and brought brothers Thompson, Milner, Hews, and families, all in good health and spirits. The Lord Sanden has not yet arrived.

I would be very glad to have all the emigrants arrive here, if possible, by the 25th of April, as I would be glad to leave here soon after that for the Bluffs. We have

very high water here at this time, and as there is so much snow at the north, I think it will be favourable for us to go up the Missouri river.

Yours in the covenant,

L. N. SCOVILL.

Llanelly, Carmarthenshire, Jan. 29, 1849.

Dear Brother Pratt,—I had waited for your letter at Merthyr until Saturday morning, but as it had not then arrived, and as we had a new Chapel to open here on Sunday, I set off here and only arrived in the middle of the afternoon meeting.

This is a very commodious and well built Chapel, situated in the centre of the town, and will accommodate above a thousand persons with seats.

Yesterday, during each meeting, it was crowded to overflowing, notwithstanding public notices had been published in every other chapel here, prohibiting any of their members attending, upon the penalty of being "turned out of their synagogues;" how much like the ancient Pharisees are their children! Doubtless they were much mortified at their discomfiture, and chagrined when some of them had to pass our chapel and saw it crowded inside with attentive hearers, and the streets outside and round the lower windows thronged with people. I feel persuaded that much good has been done; so far the ramparts of sectarianism are scaled, and some of their chief *coronets* were yesterday publicly baptised; many others promise to desert their "black flag" to-day by being baptised. Our public meetings continue through to-day also. Cheering news salute my ears daily of the progress of the Gospel in Wales. In this town over two hundred have been baptised in the last two years, more than a dozen in the last few days past, and the place all in an uproar now.

The persecutions about Merthyr increase and wax hotter as the time grows nigh for the Saints to emigrate, but I am not alarmed for my life, because I believe that my existence will be prolonged to torment the emissaries of hell much more than ever yet. With love to sister Pratt and family, and your dear self,

I remain your brother, &c.

D. JONES.

78, Muslin-street, Bridgeton, Glasgow, February 27th, 1849.

President O. Pratt.—Beloved brother, enclosed you will find a Post Office Order for £7 10s 4d. This is only a small portion of what we expect to send you in a few days. We have a large number of books, &c., on hand, but they are going off rapidly. The branches are now settling up their accounts. It is a law here, that every branch shall be even with the Glasgow Office, twice in each quarter. In so large a conference it is no easy matter to keep every one in his place and bring about promptness where there has been slackness. When I came here I found the branches greatly in debt—the conference in debt—great carelessness in the spread of the printed word, &c.; since then, we have put in circulation 15 or 16,000 tracts, also many pounds worth of books. There is a spirit of emulation among the Saints, both officers and members, to provide themselves with the books of the law, and all standard works of the kingdom of God. Many, very many are now in possession of the Book of Doctrine and Covenants, and are giving it a careful perusal who never saw the inside of one before, and would likewise have the Book of Mormon, could they get it. The Saints in the various branches are organising themselves into companies, for mutual assistance in the purchase of books upon the plan recommended by me in my letter of last month. We will need, at least, a gross of the Books of Mormon as soon as issued, to meet the demand occasioned by this union of action.

Universal peace and union prevail in this conference, with but few exceptions. There are some who even hold the priesthood that were in rebellion (under-handedly) when I came here, and who are still watching for evil. I have found it essentially necessary, in some instances, to use the pruning-knife as the sickle, but I am happy to state that such instances are rare. Upon the whole I am extremely well pleased with the Saints in this conference, and anticipate great things being done by the union and faith of both officers and members. There have been about 230 baptized in the last eight weeks, and we have prospects of many more obeying the Gospel in

the remaining five weeks of the quarter. We expect to be able to send you a large remittance of money in a few days, and will make every effort to give you the money for every single Book, Star, or Pamphlet sold, before our next conference. I am aware of the great difficulty you must labour under by a want of promptness in the conferences. Hence, I am the more anxious that this conference at least, should be prompt in all its dealings with the STAR OFFICE.

I earnestly desire an interest in your prayers, that the Lord may bless me with wisdom sufficient to enable me to govern all things that are placed under my charge in righteousness before him. My daily prayer to God is, that he will bless you with wisdom and understanding, to enable you to direct and control all the affairs of the churches in the British Isles, with dignity and honor to yourself, and to the advancement of the kingdom of God on the earth. Give my love and esteem to your household. May grace, health, and happiness rest and abide with you and all yours, is the prayer of

ELI B. KELSEY.

Port William, Feb. 24th, 1849, Wigtonshire.

Dear Brother Pratt,—I sit down in the midst of a cloud of "Peat Reek" (the smoke of turf), to converse with you a little by the means of pen and ink. In the first place let me say that my health has not been so good this some time back, (I will apprise you of the cause before I conclude this communication). I hope you and your family enjoy the blessing of good health. It is now near two months since I left my family for this region of country, and took the Newcastle-upon-Tyne rout, in company with Elder William Speakman, who had a few weeks previously suffered the loss of his wife, which he feels much. I was with him a little over two weeks, and visited many branches of that conference. I think I never saw a country so thickly populated as the country immediately adjacent to Newcastle-upon-Tyne. That conference is destined, in a future day, to represent as many branches and members as the Glasgow, Edinburgh, or Manchester conferences. I believe it equals Manchester and its suburbs, for a density of population. Brother William Speakman seems cut out for such a field of labor; he is prudent, wise and intelligent, and enjoys the unbounded confidence, the universal love and esteem of the Saints in that conference.

I found the Saints in Gatehouse all in good standing except two, these I have had to separate from the Church; they had indulged in taking intoxicating liquors to excess. This practice has been the curse and overthrow of many a good man and woman, and threatens to be the downfall of many more. Men have invented many beverages for the belly, in the shape of drinks, but I have found nothing yet to exceed *cold water*, as a refreshing beverage. God has sent that which is of the greatest use to man in the greatest abundance, and has adapted the nature of man, from infancy to old age, for the use of that invaluable element, both as a drink to refresh the stomach, to sweeten the blood, and to invigorate the mind; also as the means of washing away the filth of the flesh, and to give power and strength, health and beauty to the skin. Having seen so many of my brethren and sisters lose their way, and degrade themselves through this abominable Gentile practice, I consider that it is my duty, as well as the duty of every true servant of Christ to show an example that will tend to curb this baneful and destructive evil.

The branch of Gatehouse numbers eight members, including one teacher, all in good standing. I have scattered much seed in Gatehouse and its immediate neighbourhood, but owing to the cold nature of the soil, it does not germinate so soon as it would in a more southern latitude.

I have been two weeks in this place, which is about thirty miles from Gatehouse, and have preached five times. The people are divided, as they were in the days of Paul, some contend for the truth and some against it. Your tracts are going their rounds from house to house, the minister has received a "Divine Authority," and a "Remarkable Visions." I have no public place in which to preach, but preach in the peoples' houses, or any where else where there are people to hear me. We have one Latter-day Saint in this place, brother Joseph Maxwell, I baptized him about three months ago. He is a man of years and experience, and bids fair to be very

useful, I have made him an Elder. We are sowing the seed in this place, and hope to reap soon if we faint not.

It requires great endurance, perseverance, patience and determination in a man who labors in Scotland, (especially in this part of it) to open places which are entirely new; this you learned yourself when you laid the foundation of the Edinburgh Conference. Notwithstanding the things I may suffer in this labor, I will sow the seed of the word of God in hope, and if I do not reap, another will, and the glory shall be the Lord's. Amen.

Yours truly,

G. D. WATT.

Macclesfield, Jan. 28, 1849.

Dearly beloved President Pratt,—As I am about to leave the land of my nativity, to go to the place appointed for the gathering of the Saints of God to rear a house to the Lord, I felt to write to you my feelings at this time.

It is now near ten years since I obeyed the Gospel of our Lord Jesus Christ in Manchester, and soon after was called to take part in the Ministry, in which I have been engaged about nine years. In which time, beloved brother, I have seen the power of God manifested in many marvellous ways, in healing the sick of nearly every kind of disease. I have known of more than 500 cases of healing, through the ordinances of God's appointing, namely, anointing and laying on of hands. I know this work is of God, and that God has owned the kingdom organized by his servant Joseph the Prophet, whose blood has flowed for its truths; and here I bear testimony to all people, that it is the truth of heaven, and will roll on through every obstacle that may appear, and will renovate the world, and bring about all the precious promises made to the fathers from the beginning.

But beloved brother, there is one thing that I wish to make known, and by it I trust it will be a way-mark for all into whose hands it may come. I have proved the words of our beloved President Brigham, that any teaching any other thing than the first principles would bring them into hurtful snares. Yea, dear brother, many sleepless nights, with deep sorrow, have I had before the Lord my God on account of my unwise course; yet I have sought to make every restitution in my power, and wish to do it still, for I have an object, that is, to save myself and family, and do all I can for the furtherance of this work; and wherein I have grieved any one, I now ask this boon—that they will forgive; for I wish to be at peace with all on the earth.

I have ever had the work of God at heart, and a great desire to push it on; and now after five years travelling and four years labouring on Sabbaths, having presided over several conferences, namely, Manchester, Bradford, and Macclesfield. I bid adieu to the Saints, praying that God may bless you in your important station, and the Saints in England. I feel my heart say the Lord bless you all, and gather you to Zion is my prayer, Amen.

From your affectionate brother, in the bonds of Christ,

CHARLES MILLER.

Stourbridge, Feb. 27th., 1849.

Dear President Pratt,—The following account which I send you, I have copied out of the *British Banner*, of February 21st., which I have no doubt will be interesting to you, if you have not seen the particulars previously. And I pray that the God of Israel will bless Captain Dan Jones and all his company, and give them a safe voyage to Zion's shores, where they may rejoice (with their kindred spirits) on the mountains of Israel, is the prayer of my heart, even so. Amen.

I am your affectionate brother,

In the new and everlasting covenant,

JOHN JOHNSON.

"EMIGRATION TO CALIFORNIA."—"THE LATTER-DAY SAINTS."—"On Tuesday last, Swansea was quite enlivened in consequence of the arrival of several wagons loaded with luggage, attended by some scores of the "bold peasantry"

of Carmarthenshire, and almost an equal number of the inhabitants of Merthyr, and the surrounding districts, together with their families. The formidable party were nearly all "Latter-day Saints," and came to this town for the purpose of proceeding to Liverpool in the Troubadour steamer, where a ship is in readiness to transport them next week to the glittering regions of California. This goodly company is under the command of a popular Saint, known as Captain Dan Jones, a hardy traveller, and a brother of the well known John Jones, Llangollen, the able disputant on the subject of "Baptism." He arrived in the town on Tuesday evening, and seems to enjoy the respect and confidence of his faithful band. Amongst the group were many substantial farmers from the neighbourhoods of Brechfa and Llanybydder, Carmarthenshire; and although they were well to do, they disposed of their possessions to get to California. It is their intention, we are informed, not to visit the gold regions, but the agricultural districts, where they intend, they say, by helping one another, to reside in peace and harmony, and to exemplify the truth of "brotherly love," not in name, but in practice. Amongst the number who came here, were several aged men, varying from 70 to 90 years of age, and "whose hoary locks," not only proclaim their "lengthened years," but render it very improbable they will live to see America; yet so deluded are the poor and simple Saints, that they believe that every one amongst them, however infirm and old they may be, will as surely land in California safely, as they started from Wales. Their faith is most extraordinary. On Wednesday morning, after being addressed by their leader, all repaired on board in admirable order, and with extraordinary resignation. Their departure was witnessed by hundreds of spectators, and whilst the steamer gaily passed down the river, the Saints commenced singing a favourite hymn. On entering the piers, however, they abruptly stopped singing, and lustily responded to the cheering with which they were greeted by the inhabitants."—*Cambrian*.

EXTRACTS FROM CONFERENCE MINUTES.

MACCLESFIELD.

Held Feb. 4, 1849.—At this conference were represented 6 branches, containing 261 members, including 13 elders, 23 priests, 6 teachers, 5 deacons, removed 8, received 11, 2 cut off, 8 emigrated, and 30 baptized.

JOSEPH CLEMENTS, President.
JOSEPH WALKER, Clerk.

WARWICKSHIRE.

Held Feb. 11, 1849.—There were represented in this conference 577 members, including 1 high priest, 28 elders, 46 priests, 14 teachers, 10 deacons, 64 added by baptism, 22 excommunicated, 2 received by letter, 8 removed, and 1 dead.

ALFRED GORDON, President.
RICHARD TILT, Clerk.

CHELTENHAM.

Held Feb. 25th.—At this conference were represented 20 branches, containing 545 members, including 1 high priest, 36 elders, 30 priests, 21 teachers, and 16 deacons. During the past quarter 32 had been baptized, 12 received by letter, 6 removed, 5 cut off, 3 died, and 23 emigrated.

JAMES W. CUMMINGS, President.
JAMES S. BALLINGER, Clerk.

MY HOME'S IN CALIFORNIA.

Where are you going? whither away?
Why leave this land? in liberty stay.
I'm going home to regions of day,
There to join in a sweet cheering lay—
And my home's in California.